A DISCOURSE

Concerning the Uncertainty of the

Times of Men,

AND

The Neceſſity of being Prepared for Sudden

Changes & DEATH.

Delivered in a SERMON Preached at **Cambridge** in *New-England. Decemb.* 6. 1696. On Occaſion of the *Sudden* **Death** of Two Scholars belonging to **Harvard** *Colledge.*

By *INCREASE MATHER*, Præſident of *that* Colledge.

1 Sam. 3. 18. *And he ſaid, It is the Lord, Let Him do what ſeemeth Him Good.*

Boſton in *New England.*
Printed by *B. Green*, and *J. Allen*, for *Samuel Phillips*, at the Brick Shop.
1697.

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NOV. 3, 1918

TO

My Worthy Friend

Mr. JOHN EYRE,

One of His Majeſties Juſtices of the Peace, at *Boſton* in *New-England.*

Dear SIR,

THE Love which is in the Heart of a Father towards his Children is no ſmall Love: and thence the Sorrow for their Death is no little Sorrow. We ſee it in *Ephraim*, of whom it is Recorded, that when his Sons were taken away by an Immature Death; *Their Father Mourned many Dayes*, 1 Chron. 7. 22. An Extraordinary Mourning is expreſſed by that of *Mourning as one that Mourneth for an Only Son.* Zech. 12. 10. It is a bitter aggravation of the Death of Children, when there is no ground to believe that they are gone to a better World.

No doubt, but that was the Reaſon, why *David* was ſo much moved when he firſt heard of the ſudden Death of His *Abſalom.* 2 Sam. 18. 33. *He wept, and as he wept, He thus ſaid, O my Son* Abſalom! *my Son, my Son* Abſalom, *would God I had Dyed for thee,* O Abſalom! *My Son, my Son.* So it does very much alleviate grief, when we can *Mourn not without Hope,* of ſeeing our Children at the Right-hand of Chriſt in the Reſurrection at the Laſt Day. As for your Son who now is not, I could never obſerve any thing in him, but what was Laudable; and his Worthy Tutor gives him the like Character. Although Death found him uſing Recreations (which *Students* need for their Healths ſake) they were lawful Recreations. Nor was he willing to divert himſelf at that time, without a particular permiſſion from his Superiors, as I underſtand: and therefore let not the Circumſtances of his Death make too great an Impreſſion on your Spirit. Had Death found him Sinning, the *Evil which fell upon him ſuddenly,* would have been much ſadder.

If you lay this Affliction too deeply to Heart, you will Diſhonour God and your ſelf too. *Jacob* diſcovered much Humane Frailty, when he refuſed to be comforted, and ſaid, *I will go down into the Grave to my Son mourning.* Gen. 37. 35. The Jewiſh Doctors have a ſaying, *That the Spirit of God dwells not in a ſad Soul,* which they confirm

confirm by that Inſtance of *Jacob*, concerning whom they ſay, that the Spirit of Propheſie withdrew from him all the time of his inordinate grief for his Sons ſuppoſed Death. But this is certain, that exceſs of Worldly Sorrow is an offence to the Holy Spirit, as well as Exceſs in carnal mirth. Nothing has befallen you, but what is common to men, yea, and to the beſt of men. *Aaron* the Saint of the Lord had two of his Sons taken from him by a ſudden & awful Hand of Heaven. This is written that you might have Comfort through the Scriptures, and alſo that you might Imitate his Example in a ſubmiſſive frame of Spirit to the Will of God under the like (though not ſo ſadly aggravated) Diſpenſation. *Aaron Held his peace.* The Lord help you by his Spirit with the ſame Grace. Say with *Eli*, *It is the Lord, let Him do what ſeemeth Him good*: Say with *Hezekiah*, when He Received ſad tidings concerning his Children, *Good is the Word of the Lord.* Iſa. 39. 8. If inſtead of your own Son, which is taken from you, God ſhall give you more of His Son, happy are you. Whether your Loſs will be made up again in the Creature, the Lord only knows, but God can eaſily make it up in Himſelf.

I have Read of an Holy man that haveing loſt a Son that was very Dear to him, Retired himſelf

himſelf to pour out his Soul to God, where the Lord met with him: after which he was cheerful; An intimate friend of his wondering at it, asked him the reaſon of his Cheerfulneſs; To whom he Replyed, *I could be content to Bury a Son every Day, on Condition I might meet with ſo much of God every day as I have done this day.* Now the Lord give you more of that good part which cannot be taken from you. Let the Lord give you a Name better than of Sons, an Everlaſting Name, which ſhall not be cut off. Which is the Prayer of him who is, in much Affection,

YOURS to Serve,

Increaſe Mather.

Man

Man Knows not his Time.

Eccleſ. 9. 12.

Man knoweth not his Time.

SOLOMON in this Book ſhews the Vanity and Uncertainty of all humane affairs, and the Miſery which does on that account attend men whilſt they are on the Earth. He takes notice of many Vanities, one whereof is mentioned in the preceding Verſe, namely, That Events & Succeſſes are not alwayes as men Judging by Second Cauſes conclude they will be. One would think that the ſwifteſt Runner ſhould come to the End of the Race ſooneſt; & that when there is a battel to be fought, they that have the greateſt Number and Strength ſhould win the day; but ſometimes it falls out to be quite contrary, that the race is not to the ſwift, nor the battel to the ſtrong. For which there are two Reaſons aſſigned. (1.) The over-ruling Providence of God. *Time and Chance happeneth to them all.* There is nothing that *Chanceth* in reſpect of God, who knoweth

knoweth and has determined all Events : but as to man, *Caſualties*, Accidents happen which cauſe things to fall out otherwiſe then according to probable rational Conjectures would have been ; in all which there is a Providence, and ſometimes there is a great Providence in a ſmall Accident. (2.) Another Reaſon is in the words before us, becauſe *Man knows not his Time* : which is not to be underſtood Univerſally, as if no man did ever in any thing know what Times ſhould paſs over him : but for the moſt part and in moſt things they are Ignorant thereof. So then the Doctrine at preſent before us, is,

That for the moſt part the Miſerable Children of Men, know not their Time.

There are three things for us here briefly to Enquire into. (1.) *What Times they are which Men know not ?* (2.) *How it does appear that they are Ignorant thereof.* (3.) The Reaſon *Why they are kept in Ignorance of their Time.*

Queſt. 1. *What Times are they which men know not ?*

Anſ. 1. *Time is ſometimes put for the proper ſeaſon for Action.* For the fitteſt ſeaſon for a man to Effect what he is undertaking. The Seventy Greek Interpreters tranſlate the words *KAIRON AUTOU.* There is a *Seaſon*, a fit Time for men to

to go to work in. If they take hold of that nick of opportunity, they will prosper and succeed in their Endeavours. It is a great part of wisdom to know that season. Hence it is said, *A wise mans Heart discerneth both Time and Judgment.* Eccles. 8. 5. but few have that wisdom or knowledge. Therefore it is added in the next verse. *because to every purpose there is Time and Judgment, therefore the misery of man is great upon him.* The meaning is, because men discern not the proper Time for them to Effect what they purpose, their misery is great. If they would attempt such a thing just at such a Time, they would make themselves and others happy, but missing that Opportunity great misery comes upon them. So it is as to Civil Affairs very frequently. Men discern not the proper only season for them to obtain what they desire. Yea, and so it is as to Spirituals. Men are not aware of the proper season wherein they may obtain good for their Souls. There is a price put into their hands to get Wisdom, but they have no heart to know and improve it. There is a day of Grace in which if men seek to God for mercy they shall find it. Isa. 55. 6. *Seek ye the Lord while he may be found.* The most of them that have such a day know it not until their finding Time is past. Thus it was with Israel of old. Jere. 8. 7. *The Stork in the heaven knows her appointed Time, the Turtle, and the Crane,*

and the Swallow observe the Time of their coming, but my People know not the Judgment of the Lord. They discerned not the *Judgments*, that is the dispensations of God. They had a Summer of prosperity but did not improve it. There was a Winter of Adversity coming on them, but they knew it not, nor did they use the proper only means to prevent it. So the Jews when Christ was amongst them, had a blessed time if they had known it: but they knew not the things of their peace, in the day of their peace; they knew not the Time of their Visitation.

2. *A man knows not what Changes shall attend him whilest in this World.* Changes of Providence are in the Scripture called *Times*. It is said that the Acts of David, and *the Times that went over him*, and over Israel, and over all the Kingdoms of the Countries, were written by *Samuel*, and *Nathan* the Prophet, and in the Book of *Gad* the *Seer*, meaning the Changes of Providence which they were subject unto. 1 *Chron.* 29. 30. A man knows not whether he shall see good or evil days for the Time to come: he knoweth what his past days have been; but does not know what they shall be for the time to come. It may be he is now in prosperity: he has Friends, Children, Relations, which he takes delight in, he has Health, an Estate, and Esteem in the World, he does not know that he shall have any of these things

things for the future. Indeed, men in Prosperity are apt to think (as they would have it) that they shall alwayes, or for a long time be so: but very often they find themselves greatly mistaken. The Psalmist confesseth that it was so with him. Psal. 30. 6, 7. *In my prosperity I said, I shall never be moved, Lord, by thy favour, thou hast made my Mountain to stand strong: thou didst hide thy face and I was troubled.* His Enemies were all subdued: his Mountain, that is his Kingdom, especially his Royal Palace in Mount Sion was become exceeding strong, that now he thought all dangers were over, but *Absaloms* unexpected Rebellion involved him and the whole Land in Trouble. The good People in *Josiahs* time promised themselves great happiness for many a year under the Government of such a King as he was. Lam. 4. 20. *Of whom we said under his shadow we shall Live.* But his sudden Death made a sad Change in all the Publick Affairs. A man knows not *what* Afflictions shall come upon him whilest on the earth. This is true concerning particular Persons: they may know in general, that Afflictions shall attend them in an evil Sinful World. But what those Afflictions in particular shall be they know not. Thus the Apostle speaks, Act. 20. 22, 23. *I go bound in Spirit to Jerusalem, not knowing what things shall befall me there, save that the holy Spirit witnesseth in every City, saying, that Bonds and Afflictions abide me.* So that he knew

in general that he ſhould meet with Affliction, but not in ſpecial what the Affliction would be. So is it true concerning a People, that they know not what *Times* or *Changes* may paſs over them. Little was it thought that whileſt *Hoſhea* (who was the beſt of all the Nineteen Kings that had Ruled over the Ten Tribes) was Reigning, a Powerful forreign Enemy ſhould invade the Land and make them all Slaves. Little did the Jews think that when *Joſiah* was but Thirty nine years old, he ſhould dy before that year was out, and they never ſee good day more after his Death. And as men know not *What* their Changes and Afflictions muſt be, ſo neither *When* they ſhall come upon them. Whether it will be a long or a ſhort time before thoſe Changes overtake them. Mar. 13. 35. *You know not when the Maſter of the Houſe comes, at even, or at mid-night, or at the Cock crowing, or in the morning.* Thus a man knoweth not whether the ſharpeſt Afflictions which are reſerved for him, ſhall come upon him in his Youth, or in his middle age, or in old age; though for the moſt part mens Afflictions overtake them in their old age. No man know whether his Afflictons will or continue for a longer time. God's People knew that their Captivity in *Babylon* ſhould laſt for Seventy years and no longer; but that knowledge was by divine Revelation. As for ſome other Perſecutions they

they knew not how long they would continue. Pſal. 74. 9. *There is no more a Prophet, neither is there any that knows how long.* Thoſe words ſeem to reſpect the Perſecution under *Antiochus*, when there was no Prophet.

3. *A man knows not the Time of his Death*: Often it is ſo, that when Death falls upon a man, he thinks no more of it, than the Fiſhes think of the Net before they are Caught in it; or then the Birds think of the Snare before they are taken in it, as *Solomon* here ſpeaks. It uſeth to be ſaid, (and it is a plain, weighty known Truth) that nothing is more certain then that every man ſhall Dy, and nothing more uncertain than the Time when. Old *Iſaac* ſaid, Gen. 27. 2. *Behold, I know not the day of my Death.* Though he Lived above twenty years after he ſpoke thoſe words, he did not know that he ſhould Live a day longer. A man cannot know how long himſelf or another ſhall live. It is true that *Hezekiah* was aſcertained that he ſhould not dy before fifteen years were expired. And the Prophet *Jeremy* knew that *Hananiah* ſhould not live a year to an end. Jer. 28. 16. *This year thou ſhalt Dy, becauſe thou haſt Taught Rebellion againſt the Lord.* But theſe were extraordinary caſes. It is not a uſual thing for a man to know before hand how many months or years he ſhall live in this World: Nor may he deſire to know it, but he ought to leave that with God. Although *David* Prayed,

prayed, saying, *Lord make me to know my End, and the number of my Dayes, what it is. Psal.* 39. 4. His meaning is, not that he might know just how many dayes he should live, but that he might be made duely sensible of his own frailty and mortality, and lead his life accordingly. Oftentimes Death is nearest to men when they least think of it; especially it is so with ungodly men: we have an instance of it in *Agag*. He came before *Samuel, delicately, and said, surely the bitterness of death is past.* 1 *Sam.* 15. 32. Little did he think, that within a few hours, he should be cut in pieces. When *Haman* boasted of his being the chief Favourite at Court, and that the Queen had invited no one but the King & himself to a Banquet, he little thought of the destruction which was then preparing for him. When *Belshazzar* was in the beginning of the night drinking and making merry with his profane Companions, he little thought that he should be a dead man before morning; but *that night was Belshazzar slain. Dan.* 5. 30. The Rich Fool in the Gospel dream'd of a long life and merry: He said to his Soul, Eat, Drink and be merry, thou hast Goods laid up for many years. But God said, *This night thy Soul shall be required of thee*: He must appear immediately before the dreadful Tribunal. Luk. 12. 20. Thus we see what Time it is which men know not.

The

The ſecond thing to be Enquired into, is, *How it does appear that men know not their Time.*

Anſw. 1. It is evident, *In that all future Contingencies are known to God only.* Hence Chriſt ſaid to the Diſciples, *It is not for you to know the Times and the Seaſons which the Father has put in his own power. Act* 1. 7. Future Times and Contingent Events, the knowledge & diſpoſal of them has God reſerved to himſelf. There are future things which happen neceſſarily, that a man may know them long before they come to paſs: *God has appointed Lights in the Heaven to be for Signs and Seaſons.* Gen. 1. 14. Theſe move regularly and unfailably according to that Order which the Creator has eſtabliſhed. Therefore a man may know infallibly how many hours or minutes ſuch a day or night will be long before the Time comes: He may know when there will be an *Eclipſe* of the Sun or of the Moon, twenty, or an hundred years before it comes to paſs: but for Contingent Things, which have no neceſſary dependance on the conſtituted Order of Nature, but upon the meer Pleaſure and Providence of God, they are not known except unto God, or to them unto whom he ſhall reveal them. The Lord challengeth this as his Prerogative. The Idols whom the Heathen worſhipped, could not make known future Contingencies. Iſa 41. 22, 23. *Let them ſhew us what ſhall happen, or declare us things for to come, ſhew the things*

things that are to come hereafter, that we may know they are Gods. To do this was past their skill. The Devil knows many future things which men are ignorant of; He could foretel *Sauls* ruin, and *Davids* coming to the Kingdom. Nevertheless, there are many future Events which he has no knowledge of. Therefore he often deludes those that Enquire of him with deceitful and uncertain Answers. But as for men they are ignorant of future things, which most nearly concern themselves, or their own Families. No man knows so much as who shall be his Heir, or Enjoy the Estate which he has laboured for. Psal. 39. 6. *Surely every man walks in a vain shew, he heapeth up riches, and knows not who shall gather them.* He knows not whether one of his Relations, or a meer stranger shall possess that Estate which he has taken so much pains, and disquieted himself so much for the obtaining of it. This meditation made *Solomon* out of Love with this World. He knew as much as any man, and yet he confesseth that he did not know whether the man that should come after him, and enjoy all that he had Laboured for, would be a wise man or a fool, Eccles. 2. 18, 19. And he sayes, *A man knows not that which shall be; for who can tell him when it shall be.* Eccles. 8. 7. He knows neither what nor when it shall be. And again he saith, *A man cannot tell what shall be; and what shall be after him who can tell him?* Eccl. 10. 14. This is to

be

be underſtood concerning Contingent Events. Such as the particular Afflictions which are to befall a man, or the Time, Place, or manner of his Death.

2. *The Times of men are ordered according to the Decree of God.* There is nothing comes to paſs in the Earth, but what was firſt determined by a wiſe decree in Heaven. Act. 15. 18. *Known unto God are all his works from the beginning of the World.* God knows what he has to do. The Apoſtle ſpeaks there concerning the Converſion of the Gentiles. This did God fore-know and decree from the beginning of the World, yea from all Eternity. The like is to be ſaid concerning every thing which happens in the World. Not a Sparrow falls to the Ground without his Providence, and therefore not without his decree, the one being an Infallible Effect of the other. He has decreed when and where every man that comes into the World ſhall be Born; and where he ſhall live, in what Country, and in what Town; yea, and in what Houſe too. Act. 17.26. *He has determined the times before appointed, & the bounds of their Habitation.* He has decreed when every man ſhall dy. Eccl. 3. 2. *There is a Time to be Born, and a Time to Dy.* That is, to ſay, a Time decreed and appointed by God when every man ſhall be born, and when he ſhall dy. Nor ſhall any man live a day longer than the Time which the Lord has appointed for him. Job 14. 5.

His dayes are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. All the Circumstances attending every mans Death, the place and the manner of it, whether he shall dy by Sickness, or by any other Accident, all is determined in Heaven before it comes to pass on the Earth. Now the decrees of God are Secret things until the Event or some divine Revelation shall discover them. Deut. 29. 29. *Secret things belong unto the Lord our God.* His divine decrees are those secret things, which Himself alone knows. Rom. 11. 34. *For who hath known the mind of the Lord? or, who has been his Counsellor?*

3. *The Conversations of men generally make it manifest, that they know not their Time.* They do many things which they would not do, and they neglect many things which they would certainly practise, if they knew what Times are near them. Math. 24. 43. *If the good man of the house had known in what watch the Theef would come, he would have watched, and would not have suffered his house to be broken up.* Thus men live in a careless neglect of God, and of their own Souls and Salvation, but if they knew that Death will come stealing suddenly upon them, they would watch and pray. Did they know that before the next week, they shall be in another World, they would live after another manner than now they do. Most commonly Persons are light and vain in their Spirits, when

when heavy Tidings is near to them. Did they know what ſad News they ſhall hear ſhortly, they would be in a more ſolemn frame of Spirit. Iſa. 5. 12. *The harp and the viol, the tabret, and the pipe, and wine are in their feaſts, but they regard not the work of the Lord, neither conſider the operation of his hands.* Had they known what work God intended to make with them ſpeedily, they would have minded ſomething elſe beſides their ſenſual pleaſures and delights.

We proceed to Enquire 3. *Whence it is that men know not their Time.*

Anſw. It is from God. He will have them to be kept in ignorance and uncertainties about their Time: And this for wiſe & holy Ends. e. g.

1. That ſo his Children might live by Faith. That ſo they might live a life of holy dependance upon God continually. They muſt not know their Times, that ſo they might Truſt in the Lord at all times. God would not have his Children to be anxiouſly ſolicitous about future Events, but to leave themſelves and theirs with their Heavenly Father, to diſpoſe of all their Concernments, as He in his Infinite Wiſdom and Faithfulneſs ſhall ſee good.

2. That their Obedience may be tried. That they may follow the Lord, as it were blind-fold, whitherſoever He ſhall lead them, though they do not ſee one ſtep of their way before them.

as *Abraham* did. Heb. 11. 8. *When he was called to go out into a place which he should after receive for an Inheritance, he obeyed, and went out not knowing whither he went.* We must follow God, tho' we know not what He will do with us, or how He will dispose of us, as to our Temporal Concerns, submitting our selves, yea, our lives and all entirely to the Will of God in every thing. That saying ought to be often in our mouths, *If the Lord will*, and we shall live, and do this or that. *Jam.* 4. 15.

3. Men must not know their Time, that so they may be ever watchful. Math. 25. 13. *Watch therefore, for you know neither the day nor the hour wherein the Son of Man comes.* The generality of men, if they had it revealed to them (as *Hezekiah*) that they should certainly live so many years, they would in the mean time be careless about their Souls, and the World to come. We see that notwithstanding they are uncertain how short their Time may be, they are regardless about their future eternal Estate. How much more would they be so, if they knew that Death and Judgment were not far off from them?

4. As to some they are kept in Ignorance of their Times, that so they may with the more comfort and composure of Spirit follow the work which they are called unto: That they may with diligence and chearfulness attend the duties of their general and particular Calling; which they could

could not do, if they knew what Evil Times and Things are appointed for them. The terror of what is coming on them, would be so dismal to them, that they could not enjoy themselves, nor take comfort in any thing they enjoy. As the Apostle speaks to the covetous Jews, Jam. 5. 1. *Go to now you rich men, weep and howl for your miseries that shall come upon you.* So there are many in the World, that would spend their days in weeping and howling, did they but know what is coming on them and theirs. When the Prophet *Elisha* had it revealed to him, that sad things were coming on the Land, by reason of a bloody Neighbour Nation, which would break in upon them, and exercise barbarous Cruelties; the holy man wept at the foreknowledge of it. 2 King. 8. 11. *The man of God wept.* So there would be nothing but weeping in many Families, weeping in many Towns, and in some whole Countries, did men but know their Times. Therefore they must be kept in ignorance thereof until the things come upon them.

We proceed to the USE of this Doctrine.

First by way of **Information.**

Inf. *I. We see the Reason of those Miserable Disappointments which men frequently meet with*; It is because

because they know not their Time. If they had set about such an enterprize a little sooner, they had succeeded well, but not knowing that, all their labour is lost. So it is often as to matters wherein the Souls of men are concerned. How came *Esau* to be disappointed of the Blessing; if he had come but a few hours sooner, he had certainly attained it; but he knew not that, and so was eternally frustrated of all his hopes and expectations. The foolish Virgins cryed for Oyl when their Lamps were going out, they should have done that sooner. They came for Admission to the Marriage after the Door was shut. Thus by not knowing their Time they lost their Souls, and missed of Heaven for ever. Mat. 25. 9, 10. Thus also it is as to Temporal Concerns. Some Accident not foreseen happens, and brings a frustration on all a mans Endeavours. Marriners go to Sea, and they meet with Enemies, where they least expected them. They come near home, a Storm happens, and they suffer Shipwrack. Had they been aware of those Evils, they would have been more careful to have avoided them. The Husbandman after much pains taken in Tilling the Ground, has an hopeful prospect of a good Harvest, but Blasting, or Mildew, or Droughts, or great Rains, or unseasonable Frost, disappoints all his hopes. These were things which he could not foresee nor avoid. A man Builds an House, hopes he shall

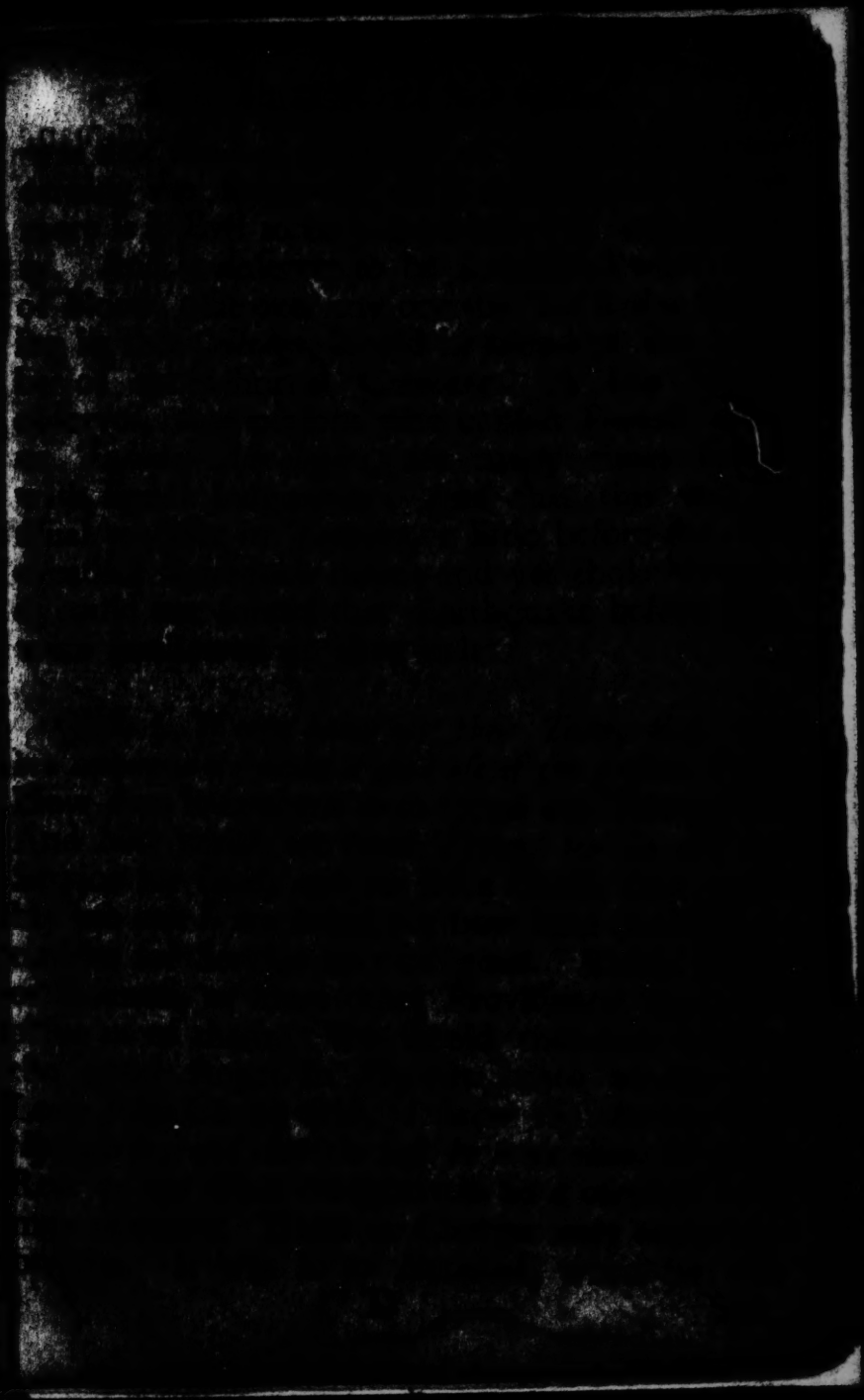
Enjoy

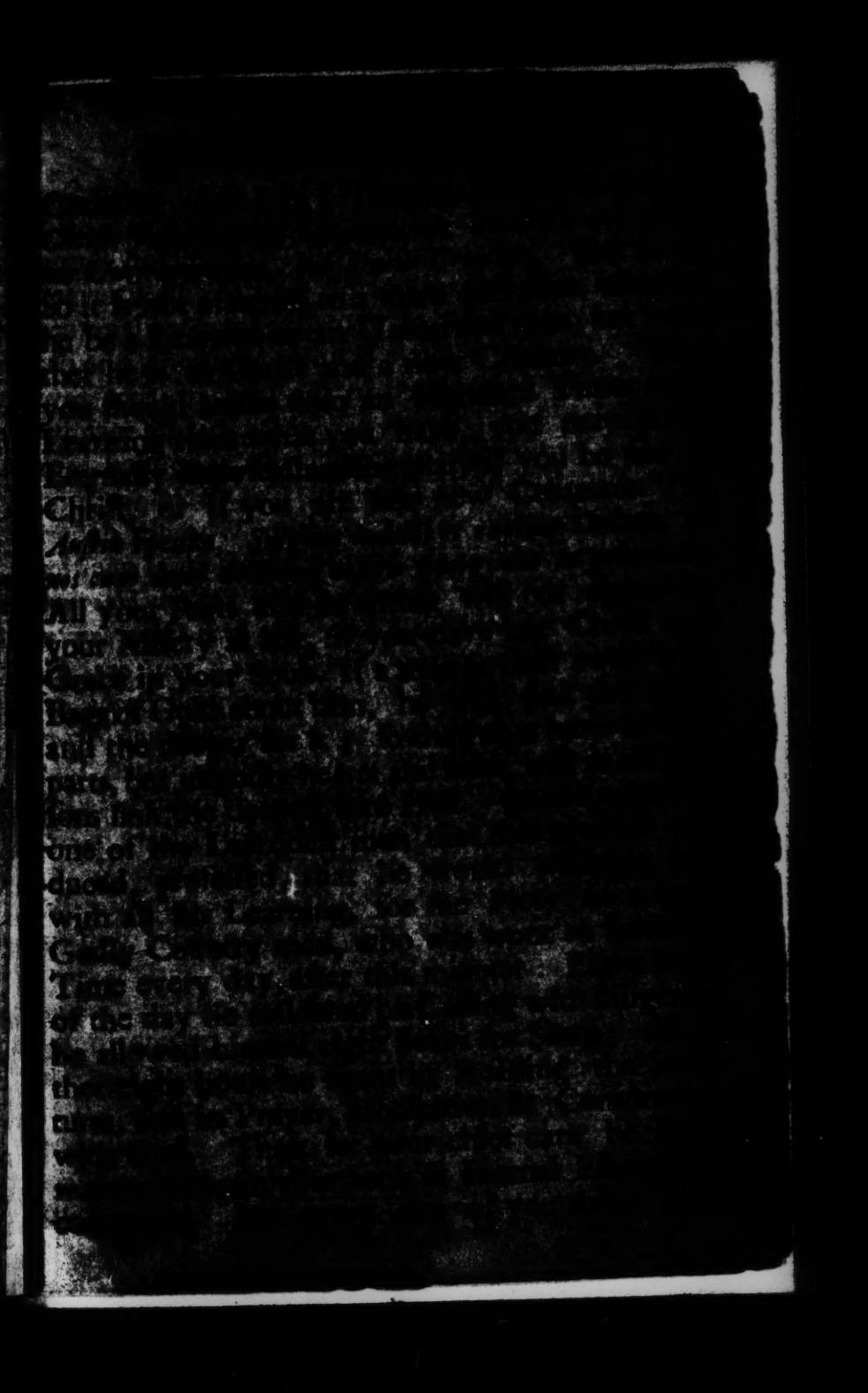
Enjoy the Comfort of it many years: A Casualty never thought of, causeth the House to be Burnt: Had he known this, he would never have been at the Cost of such a Building.

Inf. II. *We may here see the Vanity and Impiety of those Persons who pretend to know their own, or other mens Times.* There are some that will not ingage in a design on such or such dayes, because they are not (as they speak) *Lucky dayes.* Some (as Mr. *Cartwright* in his Commentary on the Text before us observes) will not undertake a matter on a *Saturday*, because they say *Saturn* has made that to be an unfortunate Time for Action. There are some wicked *Almanacks*, which tell men that such a day of the Month is a *Lucky Time*, to begin a Journey in: And that some other dayes are *Unlucky* ones. This is that which the Scripture calls *Observing Times*; and it is a most hainous Sin to do so. The Heathen of old did practise such things. But God in his Word declars them to be *Heathenish Abominations*, and with the highest Severity has charged his People not to do thus. Deut. 18.10. It is mentioned as one of the Crying Sins of *Manasseh*, that he *Observed Times*, 2 King. 21. 6. And that wicked *Haman*, who designed the bloody destruction of the Lords People, would go to Conjuring, that he might know when would be a Lucky Time for him to Execute his purposed Mischief.

Mischief. Est. 3. 7. And of this nature is that fallacious Art, which bears the Name of *Judicial Astrology*, when men will Calculate Nativities, & pretend to know by the Stars, wha Times shall pass over such Persons. *Zanchy*, *Gassendus*, and other Learned men have notably discovered the Vanity and Impiety of all such *Planetarians*. The old Chaldrans had as much skill as ever any man had in this Art or *Science falsly so called*. But how does the Prophet deride them? Isa 47.13, 14. *Let now the Astrologers, the Stargazers, the Monthly Prognosticators stand up and save thee from these things, that shall come upon thee; behold they shall be as Stubble, the fire shall burn them, they shall not deliver themselves from the Power of the flame.* They pretended to know the Fate of Kingdoms, and yet could not tell their own and the Nations ruin before the day that it came upon them all. There are cursed *Fortune tellers*, who pretend to know what shall befal particular persons, how they shall be disposed of; when, and where they shall Dye. It is a sad thing, that ever any person should dare to do thus in *New England*. Time was, when the Air of *New England* was intollerable to such Vipers. Dreadful guilt is upon the Souls of them, that have gone to Enquire of such vile Creatures, and so of the Devil by them. That famous Gentlewoman, Mrs. *Honeywood*, who was a long Time under doleful desertions, the first Occasion of her sore Conflicts

was





Mr Jonathan Pierpont

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